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paraphrased, and provided with the proper names of one single tribe, the Noongahburrah. By such a process, allowing for the imperfect understanding of the language and freedom of rendering, anything might be made out. The critic is therefore quite justified in skepticism. At the same time, it is none the less clear that at the basis there is an intellectual treasure of no small worth, and we are told that, of this, part is in song. The moral therefore is, that Australian scholars ought not to lose a day in taking the only steps by which any certainty can be obtained ; that is to say, raising money, and employing educated young men of character and discretion, who may study the native languages, procure initiation in their rites, and give the world a complete and unvarnished history of the mental stock belonging to separate tribes. Whoever undertakes this task must, first of all, discard the heresy, repeatedly denounced in this Journal, "of the contempt visited on folk-tales, as if these were less important to record than ceremonies and gestures. The plain truth is, that custom, ritual, art, and archæology, without folk-lore, is a body without a soul."

In his Introduction Mr. Lang, who has previously given countenance to this error, further helps to disseminate it by citing his own assertion that religion and mythology represent quite different moods of men. This may be so far true that the savage, in his hours of amusement, may indulge in tale-telling when the stories represent no serious belief. But it is equally true that the same savage always and everywhere is furnished with a body of legendary tales, which stand to him in a sacred relation. It is by these histories that are determined his ritual, his worship, and his social life. Any attempt to give an account of his religion which neglects this element leaves out the most important part, and can result in nothing but confusion.

*W. W. Newell.*

TALES OF THE ENCHANTED ISLANDS OF THE ATLANTIC. By THOMAS WENTWORTH HIGGINSON. New York : The Macmillan Co. 1899. Pp. xii, 259.

It has been from very ancient times a habit of mythologies to place wonders of nature in outlying islands, supposed to be inhabited by spirits, demons, giants, and monsters. This method of representation supposes the abode of man to be itself a central island in a middle-earth surrounded by the water-washed homes of supernatural beings. It is not clear what influences first produced such a conception ; elementary geographical ideas were wrought into this form, as is seen in the Homeric poems, where insular paradises and gardens of enchantment are already familiar to the authors. Irish narrators, moved no doubt by the outlying position of their isle, and under the impulse of the classical notions, developed stories of navigators into marvellous accounts called *imráma*, forming sometimes frankly extravagant fiction. Of these we have an example in the celebrated voyage of St. Brandan, not older than the twelfth century in its extant form. These Irish productions had considerable currency through Europe, and

so, instead of the ancient heathen accounts of the Isles of the Blest, the Middle Age was furnished with narratives in which a Christian coloring was infused. This process also took place independently of Ireland, inasmuch as the Islands of the Dead, placed by ancient Gauls in the direction of Britain, and by Britons along the Scottish shores, may have survived in the Avalon to which King Arthur was fabled to have taken.

It is stories of this sort which the well-known author of this volume collects for the purpose of general reading, and with attention more especially to the requirements of young persons. These begin with "The Story of Atlantis," and continue through the Celtic tales mentioned to the Leif Erikson and the Vinland of the Icelandic sagas, Sir Walter Raleigh's search for Norembega, and the Fountain of Youth of Ponce de Leon. The editor has followed in general the course of development, beginning with the legends belonging to the European shore, then to those of the open sea, and finally to the coast of America, to which the older stories were finally transferred. As Colonel Higginson observes, with every added step in knowledge the line of fancied stopping-places rearranged itself, the fictitious names flitting from place to place on the maps, and being sometimes duplicated. Where the tradition has vanished, the names associated, as in the case of the Antilles, are assigned to different localities. These American narratives, and the notes bearing on them, will be found suggestive and interesting, and it is this exhibition of the legendary interest associated with localities of the New World which constitutes the important feature of the book.

Without engaging in discussions which the plan of the work makes unsuitable, it may be noted that the Celtic stories are often modern. That of Taliessin, in particular, the second of the collection, dealing with the bardic kettle of Caridwen (not Cardiwen), scarce has a pedigree older than the last century, representing an invention of neo-bardic mysticism. While in substance the Irish tales concerning the Swan-children of Lir may be old, the form in which it is given is very modern. The stories of Bran and Peredur scarce antedate the fourteenth century in their existing versions, and so on. But it is not the purpose of the editor to furnish a history of the development of legends concerning islands.

*W. W. Newell.*